חוּמָּשׁ עִם רַשִׁ"י · כי תבוא · שֵׁנִי

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KI TAVO · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah continues with the mitzvos of the agricultural cycle in Eretz Yisrael, focusing on the end of the three-year tithing cycle. We learn about the obligation of Biur Ma'asros, where a person must clear out all remaining tithes from his possession and distribute them to their proper recipients, including the Levi, the convert, the orphan, and the widow.

After completing this distribution, the Torah commands the landowner to make a formal declaration, Viduy Ma'asor, before Hashem. This declaration is a public statement of compliance, affirming that the owner has fully kept the halachos of the tithes without any deviation or neglect.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פָּסוּק א

Pasuk 1

כִּי תְכַלֶּה לַעְשֵׂר אֶת כָּל מַעְשַׂר תְּבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת שְׁנַת הַמַּעֲשֵׂר

When you finish tithing — all the tithe of your produce in the year the third the year of the tithe

וְנָתַתָּה לַלֵּוִי לַגֵּר לַיָּתוֹם וְלָאַלְמָנָה וְאָכְלוּ בִשְׁעָרֶיךָ וְשָׂבֵעוּ׃

and you give to the Levite to the convert to the orphan and to the widow and they shall eat in your gates and be satisfied

רַשִׁ"י

כי תכלה לעשר את כל מעשר תבואתך בשנה השלישת. כְּשֶׁתִּגְמֹר לְהַפְרִישׁ

When you have finished to tithe all — the tithe of your increase in the year the third to set aside when you finish

מַעֲשְׂרוֹת שֶׁל שָׁנָה הַשְּׁלִישִׁית; קָבַע זְמַן הַבְעוּר וְהַוִּדּוּי בְּעֶרֶב הַפֶּסַח

tithes of the year the third He established the time of the removal and the confession on the eve of the Pesach

שֶׁל שָׁנָה הָרְבִיעִית, שֶׁנֶּאֱמַר דברים י"ד "מִקְצֵה שָׁלֹשׁ שָׁנִים תּוֹצִיא" וְגוֹ', נֶאֱמַר

of the year the fourth as it is said Devarim 14 "At the end of three years you shall bring out" etc." It is said

כָּאן "מִקֵּץ", וְנֶאֱמַר לְהַלָּן "מִקֵּץ שֶׁבַע שָׁנִים" לְעִנְיַן הַקְהֵל דברים ל"א

here "at the end of" and it is said further on "At the end of seven years" regarding the matter of Hakhel Devarim 31

מַה לְּהַלָּן רֶגֶל אַף כָּאן רֶגֶל, אִי מַה לְּהַלָּן חַג הַסֻּכּוֹת אַף כָּאן חַג

just as a festival further on so Sukkos the festival of further on so if a festival here so the festival of here

הַסֻּכּוֹת, תַּלְמוּד לוֹמַר כי תכלה לעשר מַעְשְׂרוֹת שֶׁל שָׁנָה הַשְּׁלִישִׁית, רֶגֶל

Sukkos the teaching says When you have finished to tithe tithes of the year the third a festival

שֶׁהַמַּעֲשְׂרוֹת כֻּלִּין בּוֹ וְזֶהוּ פֶּסַח, שֶׁהָרְבֵּה אִילָנוֹת יֵשׁ שֶׁנִּלְקָטִין אַחַר הַסֻּכּוֹת;

that the tithes are finished on it and this is Pesach for many trees there are that are harvested after Sukkos

נִמְצְאוּ מַעְשְׂרוֹת שֶׁל שְׁלִישִׁית כֻּלִּין בְּפֶסַח שֶׁל רְבִיעִית, וְכָל מִי שֶׁשְּׁהָה

they are found tithes of the third year to be finished on Pesach of the fourth year and anyone who delayed

מַעֲשְׂרוֹתָיו הִצְרִיכוֹ הַכָּתוּב לְבַעֲרוֹ מִן הַבַּיִת שם ה"ו :

his tithes obligated him the Scripture to remove it from the house there halacha 6

רַשִׁ"י

שנת המעשר. שָׁנָה שֶׁאֵין נוֹהֵג בָּהּ אֶלָּא מַעֲשֵׂר אֶחָד מִשְּׁנֵי מַעֲשְׂרוֹת
the year of the tithe a year that there is not practiced in it except one tithe of the two tithes

שֶׁנָּהֲגוּ בִּשְׁתֵּי שָׁנִים שֶׁלְּפָנֶיהָ, שֶׁשָּׁנָה רִאשׁוֹנָה שֶׁל שְׁמִטָּה נוֹהֵג בָּהּ מַעֲשֵׂר
that were practiced in the two years that are before it for the year first of Shemitta is practiced in it tithe

רִאשׁוֹן, כְּמוֹ שֶׁנֶּאֱמַר בְּמִדְבַּר י"ח "כִּי תִקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל אֶת הַמַּעֲשֵׂר",
just as that it is said Bamidbar 18 when you take from the children of Yisrael — the tithe first

וּמַעֲשֵׂר שֵׁנִי, שֶׁנֶּאֱמַר דְּבָרִים י"ד "וְאָכַלְתָּ לִפְנֵי ה' אֱלֹהֶיךָ ... מַעְשַׂר דְּגָנְךָ
as it is said Devarim 14 and you shall eat before Hashem your God the tithe of your grain and tithe second

תִּירֹשְׁךָ וְיִצְהָרֶךָ", הֲרֵי שְׁנֵי מַעֲשְׂרוֹת, וּבָא וְלִמֶּדְךָ כָּאן בַּשָּׁנָה הַשְּׁלִישִׁית
your wine and your oil behold two tithes and it comes and teaches you here in the year the third

שֶׁאֵין נוֹהֵג מֵאוֹתָן שְׁנֵי מַעֲשְׂרוֹת אֶלָּא הָאֶחָד, וְאֵי זֶה? זֶה מַעֲשֵׂר רִאשׁוֹן,
that there is not practiced of those two tithes except the one and which is this? this is tithe first

וְתַחַת מַעֲשֵׂר שֵׁנִי יִתֵּן מַעֲשַׂר עָנִי, שֶׁנֶּאֱמַר כָּאן ונתתה ללוי אֶת
and instead of the Levite — to and you shall give here as it is said the poor the tithe of he shall give second tithe

אֲשֶׁר לוֹ — הֲרֵי מַעֲשֵׂר רִאשׁוֹן, לגר ליתום ולאלמנה — זֶה מַעֲשַׂר עָנִי
that which is his behold tithe first to the stranger to the orphan and to the widow this is the tithe of the poor

עי' ספרי :
see Sifrei

רַשִׁ"י

ואכלו בשעריך ושבעו. תֵּן לָהֶם כְּדֵי שָׂבְעָן, מִכָּאן אָמְרוּ אֵין פּוֹחֲתִין
And they shall eat in your gates and be satisfied give enough for their satisfaction from here they said we do not give less

לֶעָנִי בַּגֹּרֶן פָּחוֹת מֵחֲצִי קַב חִטִּים וְכוּ' ספרי; תלמוד ירושלמי פאה פ"ח
to the poor person in the barn less than half a kav of wheat etcetera Sifrei Talmud Yerushalmi Peah chapter eight

ה"ה :
halacha five

פָּסוּק ב

Pasuk 2

וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בִּעַרְתִּי הַקֹּדֶשׁ מִן הַבַּיִת וְגַם נְתַתִּיו
and you shall say before Hashem your God I have cleared out the holy portion from the house and also I have given it

לַלֵּוִי וְלַגֵּר לַיָּתוֹם וְלָאַלְמָנָה כְּכֹל מִצְוָתְךָ אֲשֶׁר
to the Levite and to the stranger to the orphan and to the widow according to all Your commandment which

צִוִּיתָנִי לֹא עָבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכָחְתִּי:
You commanded me I did not transgress from Your commandments and I did not forget

רַשִׁ"י

ואמרת לפני ה' אלהיך. הִתְוַדֵּה שֶׁנָּתַתָּ מַעֲשְׂרוֹתֶיךָ:
And you shall say before Hashem your God confess that you gave your tithes

רַשִׁ"י

בערתי הקדש מן הבית. זֶה מַעֲשֵׂר שֵׁנִי וְנָטַע רְבָעִי ספרי; מע"ש

Maaser Sheni Sifrei the fourth year and the planting of Second Tithe this the house from the hallowed things I have removed

ה"י וְלִמֶּדְךָ שֶׁאִם שְׁהָה מַעֲשְׂרוֹתָיו שֶׁל שְׁתֵּי שָׁנִים וְלֹא הֶעֱלָם

bring them up and did not years two of his tithes he delayed that if and it teaches you chapter five

לִירוּשָׁלַיִם שֶׁצָּרִיךְ לְהַעֲלוֹתָם עַכְשָׁו:

now bring them up that he must to Yerushalayim

רַשִׁ"י

וגם נתתיו ללוי. מַעֲשֵׂר רִאשׁוֹן: וגם. לְרַבּוֹת תְּרוּמָה וּבִכּוּרִים:

and first-fruits Terumah to include and also first the tithe to the Levite I have given it And also

רַשִׁ"י

ולגר ליתום ולאלמנה. זֶה מַעֲשַׂר עָנִי שם :

there the poor the tithe of this and to the widow to the orphan and to the stranger

רַשִׁ"י

ככל מצותך. נְתַתִּים כְּסִדְרָם, לֹא הִקְדַּמְתִּי תְרוּמָה לִבְכּוּרִים

before first-fruits heave-offering advance I did not according to their order I gave them Your commandment According to all

וְלֹא מַעֲשֵׂר לִתְרוּמָה וְלֹא שֵׁנִי לָרִאשׁוֹן, שֶׁהַתְּרוּמָה קְרוּיָה רֵאשִׁית, שֶׁהִיא

since it first is called for the heave-offering before first second and not before heave-offering tithe and not

רִאשׁוֹנָה מִשֶּׁנַּעֲשָׂה דָגָן, וּכְתִיב שמות כ"ב "מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר" —

delay do not and your liquids Your fullness 22 Shemos and it is written grain from when it becomes is first

לֹא תְשַׁנֶּה אֶת הַסֵּדֶר ספרי :

Sifrei the order — alter do not

רַשִׁ"י

לא עברתי ממצותיך. לֹא הִפְרַשְׁתִּי מִמִּין עַל שֶׁאֵינוֹ מִינוֹ וּמִן

and from its species that which is not for from a species separate I did not Your commandments transgressed I have not

הֶחָדָשׁ עַל הַיָּשָׁן שם :

there the old crop for the new crop

רַשִׁ"י

ולא שכחתי. מִלְּבָרֵךְ עַל הַפְרָשַׁת מַעֲשְׂרוֹת ברכות מ' :

40 Berachot tithes the separation of upon from blessing You have I forgotten and not

פָּסוּק ג

Pasuk 3

לֹא אָכַלְתִּי בְאֹנִי מִמֶּנּוּ וְלֹא בִעַרְתִּי מִמֶּנּוּ בְּטָמֵא וְלֹא נָתַתִּי

give and I did not in impurity from it clear out and I did not from it in my mourning eat I did not

מִמֶּנּוּ לְמֵת שָׁמַעְתִּי בְּקוֹל יְהוָה אֱלֹהָי עָשִׂיתִי כְּכֹל אֲשֶׁר

that according to all I have done my God Hashem to the voice of I have listened for the dead from it

צִוִּיתָנִי:

You commanded me

רַשִׁ"י

לא אכלתי באוני ממנו. מִכָּאן שֶׁאָסוּר לְאוֹנֵן עי' ביכורים פ"ב משנה ב'

I did not eat in my mourning from it from here that it is forbidden to an onen see Bikkurim chapter Mishnah two

:

רַשִׁ"י

ולא בערתי ממנו בטמא. בֵּין שֶׁאֲנִי טָמֵא וְהוּא טָהוֹר, בֵּין שֶׁאֲנִי טָהוֹר

and not have I consumed from it in uncleanness whether that I was unclean and it was clean whether that I was clean

וְהוּא טָמֵא ספרי ; וְהֵיכָן הָזְהַר עַל כָּךְ? "לֹא תוּכַל לֶאֱכֹל בִּשְׁעָרֶיךָ"

and it was unclean Sifrei and where was he warned concerning this may you not eat within your gates

דברים י"ב זוֹ אֲכִילַת טֻמְאָה, כְּמוֹ שֶׁנֶּאֱמַר בְּפִסּוּלֵי הַמֻּקְדָּשִׁים שם ט"ו

12 Devarim this eating in uncleanness just as that is said regarding disqualified consecrated animals there 15

"בִּשְׁעָרֶיךָ תֹּאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר וְגוֹ'", אֲבָל זֶה לֹא תוּכַל לֶאֱכֹל דֶּרֶךְ

within your gates you shall eat it the unclean and the clean etc but this not may you eat in the manner of

אֲכִילַת שְׁעָרֶיךָ הָאָמוּר בְּמָקוֹם אַחֵר יבמות ע"ג :

eating of your gates which is said in a place other Yevamos 73b

רַשִׁ"י

ולא נתתי ממנו למת. לַעֲשׂוֹת לוֹ אָרוֹן וְתַכְרִיכִין:

and not have I given from it for a corpse to make for it a coffin and shrouds

רַשִׁ"י

שמעתי בקול ה' אלהי. הֲבִיאוֹתִיו לְבֵית הַבְּחִירָה:

I have hearkened to the voice of Hashem my God I have brought it to the House of the Chosen

רַשִׁ"י

עשיתי ככל אשר צויתני. שָׂמַחְתִּי וְשִׂמַּחְתִּי בּוֹ ספרי; מעש"ש פ"ה

I have done according to all that You commanded me I rejoiced and I made rejoice with it Sifrei Maaser Sheni chapter

י"ב :

twelve

פסוק ד

Pasuk 4

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן הַשָּׁמַיִם וּבָרֵךְ אֶת עַמְּךָ אֶת יִשְׂרָאֵל וְאֵת

Look down from the abode of Your holiness from the heavens and bless — Your people — Yisrael and —

הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ:

the ground which You gave to us as You swore to our fathers a land flowing with milk and honey

רַשִׁ"י

השקיפה ממעון קדשך. עָשִׂינוּ מַה שֶּׁגָּזַרְתָּ עָלֵינוּ, עֲשֵׂה אַתָּה מַה

Glance down from the residence of Your holiness what we have done what that You decreed upon us do You what

שֶּׁעָלֶיךָ לַעֲשׂוֹת ספרי , שֶׁאָמַרְתָּ ויקרא כ"ו "אִם בְּחֻקֹּתַי תֵּלֵכוּ ... וְנָתַתִּי

that is upon You to do Sifrei , for You said Vayikra 26 If in My statutes you walk then I will give

גִּשְׁמֵיכֶם בְּעִתָּם":
your rains in their season

רַשִׁ"י

אשר נתתה לנו כאשר נשבעת לאבותינו. לָתֵת לָנוּ וְקִיַּמְתָּ — ארץ זבת
which You have given to us as You swore to our fathers to give to us and You fulfilled a land flowing with

חלב ודבש :
milk and honey

CHAPTER SUMMARY

The aliyah details the specific declaration of Viduy Ma'asor made in the third year of the cycle, where the landowner declares before Hashem that he has cleared all holy tithes from his home and distributed them to the Levi and the needy. He testifies that he did not eat the tithes while in mourning, did not clear them out in a state of impurity, and did not use them for any needs of the dead. The declaration concludes with a heartfelt tefillah, asking Hashem to look down from Heaven and bless the nation of Yisrael and the land flowing with milk and honey that He swore to our avos.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod here in the parsha of Vidui Ma'aser. After a person goes through the whole process of tithing, giving away his hard-earned produce to the Levi, the ger, the yasoim, and the almanah, he has to stand before Hashem and declare, "I have done just as You commanded me." Lichoira, why does the Torah require this verbal declaration? If a person did the mitzvah, isn't that enough? Why must he stand up and say out loud that he didn't hold back, that he didn't eat it in mourning, and that he gave it all away properly?

The chiddush here is that in avodas Hashem, it is not enough to just do the action of the mitzvah on the outside while feeling resentful or heavy on the inside. When you give away your money or your food, the yetzer hara wants you to feel a pinch, to feel like you are losing out. By making us stand and declare "I have cleared out the consecrated portion... I have obeyed the voice of Hashem," the Torah is training us to take ownership of our mitzvos with joy and clarity. We are declaring that we did not do it begrudgingly; we did it with a full heart, recognizing that everything we have belongs to Hashem anyway.

Mimeila, when a Yid reaches this level of complete alignment, where his actions and his mouth are fully in sync, and he is happy to do the ratzon of Hashem, he has the koach to ask for the ultimate berachah: "Look down from Your holy abode and bless Your people." When we do our part with a whole heart, we open up the shefa from Shamayim.

Today, when you give tzedakah or do a chesed for another Yid, don't just do it quickly to get it over with. Take one second beforehand to say to yourself, "I am doing this with a full heart because this is what Hashem wants from me," and feel the simchah of doing His mitzvah.

דַּף יוֹמִי · חֻלִּין · דַּף קטז״ז

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📖 THE SUGYA

We begin the daf by continuing our deep dive into the lomdus of the kal vachomer that attempts to derive the benefit prohibition of meat and milk. The Gemara analyzes the mechanics of refuting a kal vachomer when deriving a halacha from multiple sources, focusing on the unique status of kilayim of the vineyard. This leads to a fascinating discussion regarding whether the roots of kilayim are forbidden immediately upon taking root, and how we reconcile different pesukim on the matter.

Next, the Gemara transitions to the opinions of the Tannaim regarding the scope of the meat and milk prohibition. We explore the shitta of Rabbi Shimon ben Yehuda who permits deriving benefit from meat and milk, followed by a detailed analysis of the machlokes between Rabbi Akiva and Rabbi Yosei HaGelili regarding whether wild animals and birds are excluded from the Torah's prohibition, and whether a bird is even forbidden mid'Rabbanan. We then begin a new Mishnah discussing the status of milk found in the stomach of a carcass or an animal slaughtered by a non-Jew.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א׳ DAF 116A

STATEMENT

חֲדָא מֵחֲדָא קוֹלָא וְחוּמְרָא פָּרְכִינַן, כֹּל דְּהוּ לָא פָּרְכִינַן,

When deriving **one** source **from one** other source, **we can refute** the kal vachomer only by showing a **leniency** in the supposedly stringent case **and a stringency** in the lenient case, but **we cannot refute** it by pointing out **any** unique characteristic **whatsoever** in the source case.

STATEMENT

חֲדָא מִתַּרְתֵּי אֲפִילּוּ כֹּל דְּהוּ פָּרְכִינַן.

But when deriving **one** source **from two** other sources, **we can refute** the derivation **even** by pointing out **any** unique characteristic **whatsoever** in the source cases.

STATEMENT

חֲדָא מִתְּלָת, אִי הָדַר דִּינָא וְאָתֵי בְּמָה הַצַּד – פָּרְכִינַן כֹּל דְּהוּ, וְאִי לָא – קוֹלָא וְחוּמְרָא פָּרְכִינַן, כֹּל דְּהוּ לָא פָּרְכִינַן.

And when deriving **one** source **from three** other sources, **if the derivation reverts and comes** to be established **by** way of **the common element** of all of them, **we can refute** it by pointing out **any** unique characteristic **whatsoever**; **but if not**, meaning the derivation does not revert, then **we can refute** it only by showing a **leniency and a stringency**, but **we cannot refute** it by pointing out **any** unique characteristic **whatsoever**. Since our derivation from three sources does not revert, we cannot refute it with a minor unique characteristic.

QUESTION

וְלִפְרוֹךְ: מָה לְכִלְאֵי הַכֶּרֶם, שֶׁכֵּן לֹא הָיְתָה לָהֶן שְׁעַת הַכּוֹשֶׁר?

But let us refute the kal vachomer by pointing out a major leniency and stringency: **What** is unique **about kilayim of the vineyard? That they never had a time of fitness**, as they are forbidden from the very moment they grow, unlike meat and milk which were permitted before being cooked together!

ANSWER

אָמַר רַב אַדָּא בַּר אַהֲבָה: זֹאת אוֹמֶרֶת – כִּלְאֵי הַכֶּרֶם עִיקָּרָן נֶאֱסָר, וְהָיְתָה לָהֶן שְׁעַת הַכּוֹשֶׁר קוֹדֶם הַשְׁרָשָׁה.

Rav Adda bar Ahava said: This says, i.e., we must conclude from here, that regarding **kilayim of the vineyard, their roots** themselves **are forbidden**, **and** thus **they did have a time of fitness prior to taking root** in the soil. Therefore, the refutation is invalid.

OBJECTION

מֵתִיב רַב שְׁמַעְיָה בַּר זְעֵירָא: הַמַּעֲבִיר עָצִיץ נָקוּב בַּכֶּרֶם, אִם הוֹסִיף מֵאתַיִם – אָסוּר. הוֹסִיף – אֵין, לֹא הוֹסִיף – לָא.

Rav Shemaya bar Zeira challenged this: We learned in a Mishnah: **One who carries a perforated pot** containing seeds **through a vineyard, if** the seeds **increased** in growth by one part in **two hundred** of their original size, the plant is **forbidden**. We infer: If it **increased, yes**, it is forbidden; but if it **did not increase, no**, it is not forbidden! This proves that the original roots are not forbidden, only the new growth!

RESOLUTION

אָמַר אַבָּיֵי: תְּרֵי קְרָאֵי כְּתִיבִי, כְּתִיב "פֶּן תִּקְדַּשׁ הַמְּלֵאָה", וּכְתִיב "הַזֶּרַע".

Abaye said: Two verses are written, or rather, two terms are written in the verse. **It is written: "Lest the fullness** of the seed... **become forbidden,"** implying it must grow, **and it is written: "The seed,"** implying the seed itself is forbidden immediately.

EXPLANATION

הָא כֵּיצַד? זָרוּעַ מֵעִיקָּרוֹ – בְּהַשְׁרָשָׁה, זָרוּעַ וּבָא, הוֹסִיף – אֵין, לֹא הוֹסִיף – לָא.

How is this reconciled? If it was **sown from the outset** in the vineyard, it becomes forbidden immediately **upon taking root**. But if it was already **sown and comes** from elsewhere, like in the pot, then if it **increased, yes**, it is forbidden, but if it **did not increase, no**, it is not.

STATEMENT

מַתְנִיתִין דְּלָא כִּי הַאי תַּנָּא, דְּתַנְיָא: רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן: בָּשָׂר בְּחָלָב אָסוּר בַּאֲכִילָה וּמוּתָּר בַּהֲנָאָה,

The Gemara notes: **Our Mishnah**, which rules that meat cooked in milk is forbidden for benefit, **is not in accordance with this Tanna, as it is taught** in a beraisa: **Rabbi Shimon ben Yehuda says in the name of Rabbi Shimon: Meat** cooked **in milk is forbidden to be eaten, but it is permitted for benefit**,

PROOF

שֶׁנֶּאֱמַר: "כִּי עַם קָדוֹשׁ אַתָּה", וְנֶאֱמַר לְהַלָּן: "וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּן לִי".

as it is stated regarding meat and milk: **"For you are a holy nation** to Hashem your Elokim," **and it is stated elsewhere** regarding a tereifah: **"And you shall be holy people to Me."**

INFERENCE

מָה לְהַלָּן אָסוּר בַּאֲכִילָה וּמוּתָּר בַּהֲנָאָה, אַף כָּאן אָסוּר בַּאֲכִילָה וּמוּתָּר בַּהֲנָאָה.

Just as **there**, by tereifah, it is **forbidden to be eaten but permitted for benefit**, as the Torah says to throw it to the dogs, **so too here**, by meat and milk, it is **forbidden to be eaten but permitted for benefit**.

QUESTION

רַבִּי עֲקִיבָא אוֹמֵר: חַיָּה וָעוֹף וְכוּ'. הָנֵי – הָא אַפְקִינְהוּ לִכְדִּשְׁמוּאֵל.

We learned in the Mishnah: **Rabbi Akiva says: A wild animal and a bird** are not forbidden from the Torah, because of the three mentions of "kid". The Gemara asks: **These** three mentions, **didn't we** already **apply them to that which Shmuel** derived, to exclude non-kosher milk, a dead animal, and a fetus?

ANSWER

קָסָבַר רַבִּי עֲקִיבָא: אִיסּוּר חָל עַל אִיסּוּר, חֵלֶב וּמֵתָה לָא צְרִיכִי קְרָא,

The Gemara answers: **Rabbi Akiva holds** that **a prohibition can take effect upon** an existing **prohibition**, and therefore forbidden **fat and a dead animal do not need a verse** to exclude them from the prohibition of meat and milk, as both prohibitions can apply simultaneously.

EXPLANATION

שְׁלִיל – גְּדִי מְעֻלֶּיָא הוּא, אִיצְטְרוּ לְהוּ כּוּלְּהוּ – פְּרָט לְחַיָּה, וְעוֹף, וְלִבְהֵמָה טְמֵאָה.

And **a fetus is a proper kid**, so it does not need a verse to include it. Therefore, **all of them**, the three mentions of "kid", **remain extra** for him, **to exclude a wild animal, a bird, and a non-kosher animal**.

QUESTION

רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: נֶאֱמַר "לֹא תֹאכְלוּ". מַאי אִיכָּא בֵּין רַבִּי יוֹסֵי הַגְּלִילִי לְרַבִּי עֲקִיבָא?

We learned in the Mishnah: **Rabbi Yosei HaGelili says: It is stated: "You shall not eat** any carcass..." and in the same verse "You shall not cook a kid in its mother's milk." The Gemara asks: **What** practical difference **is there between Rabbi Yosei HaGelili and Rabbi Akiva**, since both agree that a bird is excluded from the Torah's prohibition?

ANSWER

אִיכָּא בֵּינַיְיהוּ חַיָּה: רַבִּי יוֹסֵי הַגְּלִילִי סָבַר חַיָּה דְּאוֹרָיְיתָא, וְרַבִּי עֲקִיבָא סָבַר חַיָּה דְּרַבָּנַן.

There is a difference **between them** regarding **a wild animal: Rabbi Yosei HaGelili holds** that cooking **a wild animal** in milk is forbidden **from the Torah**, because it has mother's milk, **and Rabbi Akiva holds** that **a wild animal** is only forbidden **mid'Rabbanan**, as it is excluded by the word "kid".

ANSWER

אִיבָּעֵית אֵימָא, עוֹף אִיכָּא בֵּינַיְיהוּ: רַבִּי עֲקִיבָא סָבַר חַיָּה וָעוֹף אֵינָן מִן הַתּוֹרָה, הָא מִדְּרַבָּנַן אַסִּירִי,

If you want, I can say that **a bird is** the difference **between them: Rabbi Akiva holds** that **a wild animal and a bird are not from the Torah, but they are forbidden mid'Rabbanan**,

EXPLANATION

וְרַבִּי יוֹסֵי הַגְּלִילִי סָבַר עוֹף אֲפִילּוּ מִדְּרַבָּנַן נָמֵי לָא אֲסִיר.

and Rabbi Yosei HaGelili holds that **a bird is not forbidden even mid'Rabbanan**.

PROOF

תַּנְיָא נָמֵי הָכִי: בִּמְקוֹמוֹ שֶׁל רַבִּי אֱלִיעֶזֶר הָיוּ כּוֹרְתִין עֵצִים לַעֲשׂוֹת פֶּחָמִין לַעֲשׂוֹת בַּרְזֶל, בִּמְקוֹמוֹ שֶׁל רַבִּי יוֹסֵי הַגְּלִילִי הָיוּ אוֹכְלִין בְּשַׂר עוֹף בְּחָלָב.

It is also taught this way in a beraisa: **In the place of Rabbi Eliezer, they would cut wood** on Shabbos **to make charcoal to forge iron** tools for a bris milah; and **in the place of Rabbi Yosei HaGelili, they would eat poultry meat in milk**, because they held it is not forbidden even mid'Rabbanan.

STATEMENT

לֵוִי אִיקְּלַע לְבֵי יוֹסֵף רִישְׁבָּא, אַיְיתוּ לְקַמֵּיהּ רֵישָׁא דְּטַוָּוסָא בַּחֲלָבָא, וְלָא אָמַר לְהוּ וְלָא מִידֵּי.

The Gemara relates: **Levi happened to come to the house of Yosef the hunter. They brought before him the head of a peacock** cooked **in milk, and he did not say anything to them** to protest.

QUESTION

כִּי אָתָא לְקַמֵּיהּ דְּרַבִּי, אָמַר לֵיהּ: אַמַּאי לָא תְּשַׁמְּתִינְהוּ?

When he came before Rabbi, Rabbi **said to him: Why did you not place them under a ban** for eating poultry in milk?

ANSWER

אָמַר לֵיהּ: אַתְּרֵיהּ דְּרַבִּי יְהוּדָה בֶּן בְּתֵירָא הוּא, וְאָמֵינָא: דְּרַשׁ לְהוּ כְּרַבִּי יוֹסֵי הַגְּלִילִי, דְּאָמַר: יָצָא עוֹף שֶׁאֵין לוֹ חָלֵב אֵם.

Levi **said to him: It was the place of Rabbi Yehuda ben Beteira, and I said** to myself: Perhaps **he expounded to them in accordance with Rabbi Yosei HaGelili, who said: A bird is excluded** from the prohibition **since it has no mother's milk**, and they followed him even regarding the Rabbinic prohibition.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ קִבַּת גּוֹי וְשֶׁל נְבֵלָה – הֲרֵי זוֹ אֲסוּרָה.

MISHNAH: The milk found in the **stomach of** an animal slaughtered by **a non-Jew, and** the milk in the stomach **of a carcass, behold, this is forbidden**.

MISHNAH

הַמַּעֲמִיד בְּעוֹר שֶׁל קִבָּה כְּשֵׁרָה,

One who curdles milk **with the skin of the stomach of a kosher** animal that was properly slaughtered, if it imparts flavor, it is forbidden as meat in milk.

MISHNAH

אִם יֵשׁ בְּנוֹתֵן טַעַם – הֲרֵי זוֹ אֲסוּרָה.

If there is enough of the skin of the stomach **to impart flavor** to the milk, **behold, this** cheese **is prohibited** because of the mixture of meat and milk.

MISHNAH

כְּשֵׁרָה שֶׁיָּנְקָה מִן הַטְּרֵפָה – קִבָּתָהּ אֲסוּרָה.

If a **kosher** animal **suckled from a tereifa** animal, the congealed milk in **its stomach is prohibited** because the milk originated from a tereifa.

MISHNAH

טְרֵפָה שֶׁיָּנְקָה מִן הַכְּשֵׁרָה – קִבָּתָהּ מוּתֶּרֶת, מִפְּנֵי שֶׁכָּנוּס בְּמֵעֶיהָ.

But if a **tereifa** animal **suckled from a kosher** animal, the milk in **its stomach is permitted, because** the milk is merely **collected in its innards** and does not become part of the tereifa's body.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ אַטּוּ קִבַּת גּוֹי לָאו נְבֵלָה הִיא?

The Gemara begins the **Gemara: Is that to say** that **the stomach of** an animal slaughtered by **a gentile is not** itself **a carcass?** Why does the Mishnah list them as two separate cases?

ANSWER

אָמַר רַב הוּנָא: הָכָא בְּלוֹקֵחַ גְּדִי מִן הַגּוֹי עָסְקִינַן, וְחָיְישִׁינַן שֶׁמָּא יָנַק מִן הַטְּרֵפָה.

Rav Huna said: Here we are dealing with a Jew **who purchases a kid from a gentile** and slaughters it himself, so the animal itself is kosher, **but we are concerned** that **perhaps** before it was bought **it suckled from a tereifa** animal, and therefore the milk in its stomach is prohibited.

QUESTION

וּמִי חָיְישִׁינַן שֶׁמָּא יָנַק מִן הַטְּרֵפָה? וְהָתְנַן: לוֹקְחִים בֵּיצִים מִן הַגּוֹיִם, וְאֵין חוֹשְׁשִׁין לֹא מִשּׁוּם נְבֵלָה וְלֹא מִשּׁוּם טְרֵפָה!

The Gemara asks: **And are we concerned** that **perhaps it suckled from a tereifa? But didn't we learn** in a Braisa: **We may purchase eggs from gentiles, and we do not fear** that they are prohibited **neither on account of** being from **a carcass nor on account of** being from **a tereifa!** Why should we be more strict here?

ANSWER

אֶלָּא אֵימָא: חָיְישִׁינַן שֶׁמָּא יָנַק מִן הַטְּמֵאָה.

Rather, say like this: **We are concerned** that **perhaps it suckled from a non-kosher** species of **animal,** which is why the milk in its stomach is prohibited.

QUESTION

וּמַאי שְׁנָא טְרֵפָה דְּלָא חָיְישִׁינַן, וּמַאי שְׁנָא טְמֵאָה דְּחָיְישִׁינַן?

The Gemara asks: **And what is the difference** regarding **a tereifa that we are not concerned, and what is the difference** regarding **a non-kosher animal that we are concerned?**

ANSWER

טְרֵפָה לָא שְׁכִיחָא, טְמֵאָה שְׁכִיחָא.

The Gemara answers: **A tereifa is not common,** so we do not make a decree, whereas **a non-kosher animal is common,** so we must be concerned.

OBJECTION

אִי שְׁכִיחָא, אֲפִילּוּ גַּבֵּי דִּידַן נֵיחוּשׁ!

The Gemara objects: **If** it is so **common, let us be concerned even regarding our own** animals that we raise!

RESOLUTION

אֲנַן דְּבָדְלִינַן מִינַּיְיהוּ, וְכִי חָזֵינַן לְהוּ מַפְרְשִׁינַן לְהוּ – לָא גְּזַרוּ בְּהוּ רַבָּנַן.

The Gemara resolves: **We** Jews, **who separate ourselves from them** (non-kosher animals), **when we see them** coming to suckle, **we separate them** and keep them away; therefore, **the Rabbis did not decree regarding them** when buying from a Jew.

RESOLUTION

אִינְהוּ דְּלָא בְּדִילִי מִינַּיְיהוּ, וְכִי חָזוּ לְהוּ לָא מַפְרְשִׁי לְהוּ – גְּזַרוּ בְּהוּ רַבָּנַן.

But **they** (the gentiles), **who do not separate themselves from them, and when they see them they do not separate them,** the Sages **decreed regarding them** when buying from a gentile.

STATEMENT

וּשְׁמוּאֵל אָמַר: חֲדָא קָתָנֵי, קִבַּת שְׁחִיטַת גּוֹי – נְבֵלָה.

And Shmuel said a different p'shat: The Mishnah **is teaching one** single halakha, meaning: **The stomach of** an animal of **a gentile's slaughter is** considered like **a carcass** and is prohibited.

QUESTION

וּמִי אָמַר שְׁמוּאֵל הָכִי? וְהָאָמַר שְׁמוּאֵל: מִפְּנֵי מָה אָסְרוּ גְּבִינַת הַגּוֹיִם – מִפְּנֵי שֶׁמַּעֲמִידִין אוֹתָהּ בְּעוֹר קִבַּת נְבֵלָה.

The Gemara asks: **And did Shmuel** really **say this? But didn't Shmuel say: For what reason did** the Sages **prohibit the cheese of gentiles? Because they curdle it with the skin of the stomach of a carcass.**

INFERENCE

הָא קִבָּה גּוּפַהּ שַׁרְיָא!

We see from Shmuel's words that **the** congealed milk of the **stomach itself is permitted!** Why then does Shmuel say here that the stomach of a gentile's slaughter is prohibited like a carcass?

ANSWER

לָא קַשְׁיָא: כָּאן – קוֹדֶם חֲזָרָה, כָּאן – לְאַחַר חֲזָרָה.

The Gemara answers: This is **not difficult. Here** in our Mishnah it is **before the retraction** of Rabbi Yehoshua, who originally held that the rennet of a carcass is prohibited, whereas **there** Shmuel's statement is **after the retraction** of Rabbi Yehoshua, when it was established that the rennet itself is permitted.

מִשְׁנָה MISHNAH

MISHNAH

כְּשֶׁרָה שֶׁיָּנְקָה מִן הַטְּרֵפָה [וְכוּ'].

The Gemara turns to the next clause of the Mishnah: **A kosher** animal **that suckled from a tereifa, etc.,** the milk in its stomach is prohibited.

גְּמָרָא GEMARA

QUESTION

וְהָא קָתָנֵי רֵישָׁא: קֵבַת גּוֹי וְשֶׁל נְבֵלָה חֲרֵי זוֹ אֲסוּרָה?

The Gemara asks: **But didn't the first clause teach: The stomach of** the animal of **a gentile and of a carcass, behold, this is prohibited?** Why is the milk in the stomach of a tereifa permitted in the latter clause, while the milk in the stomach of a carcass is prohibited in the first clause?

ANSWER

אָמַר רַב חִסְדָּא: רֵישָׁא נִרְאֶה כְּאוֹכֵל נְבֵלוֹת, הָכָא אִיכָּא שְׁחִיטָה.

Rav Chisda said: In **the first clause,** eating the milk of a carcass is prohibited because it **looks like one who is eating carcasses,** which is repulsive. But **here,** in the case of a tereifa, **there is slaughter,** so it does not look like eating a carcass.

OBJECTION

אֲמַר לֵיהּ רָבָא: וְלָאו כֹּל דְּכֵן הוּא?

Rava said to him: But is it not all the more so?

EXPLANATION

וּמָה נְבֵלָה דְּמְאִיסָה, דְּאִי שָׁרֵית לֵיהּ קֵבָתָהּ לָא אָתֵי לְמֵיכַל מִינַּהּ, אָמְרַתְּ לָא.

If regarding **a carcass, which is repulsive, such that if you permit its stomach** people **will still not come to eat from the meat** itself, yet **you say** it is **not** permitted;

EXPLANATION

טְרֵפָה שְׁחוּטָה, דְּאִי שָׁרֵית אָתֵי לְמֵיכַל מִינַּהּ, לֹא כָּל שֶׁכֵּן?

then regarding **a slaughtered tereifa, which** is not repulsive, so **if you permit** its stomach people **might come to eat from the meat** itself, is it **not all the more so** that we should prohibit it?

RESOLUTION

אֶלָּא אָמַר רַב יִצְחָק, אָמַר רַבִּי יוֹחָנָן: לָא קַשְׁיָא, כָּאן קוֹדֶם חֲזָרָה, כָּאן לְאַחַר חֲזָרָה, וּמִשְּׁנָה לֹא זָזָה מִמְּקוֹמָהּ.

Rather, Rav Yitzchak said that **Rabbi Yochanan said: This is not difficult. Here** in the first clause it was taught **before the retraction,** while **there** in the latter clause it was taught **after the retraction, and** the text of **the Mishnah did not move from its place** even after the halakha changed.

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אַבָּא, אָמַר רַבִּי יוֹחָנָן: מַעֲמִידִין בְּקֵבַת נְבֵלוֹת, וְאֵין מַעֲמִידִין בְּקֵבַת שְׁחִיטַת גּוֹי.

Rabbi Chiyya bar Abba said that **Rabbi Yochanan said: One may curdle** milk **with the rennet of carcasses, but one may not curdle** milk **with the rennet of** an animal of **a gentile's slaughter.**

QUESTION

אָמַר לְפָנָיו רַבִּי שִׁמְעוֹן בַּר אַבָּא: כְּמַאן? כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר סְתָם מַחְשֶׁבֶת גּוֹי לַעֲבוֹדָה זָרָה.

Rabbi Shimon bar Abba said before Rabbi Chiyya bar Abba: In accordance with whose opinion is this? Is it **in accordance with Rabbi Eliezer, who said** that **the ordinary thoughts of a gentile are for idol worship,** making his slaughter prohibited for any benefit?

ANSWER

אֲמַר לֵיהּ: וְאֶלָּא כְּמַאן?

He **said to him: And otherwise, in accordance with whom** else could it be?

STATEMENT

כִּי אֲתָא רַב שְׁמוּאֵל בַּר רַב יִצְחָק, אָמַר רַבִּי יוֹחָנָן: מַעֲמִידִין בֵּין בְּקֵבַת נְבֵלָה, בֵּין בְּקֵבַת שְׁחִיטַת גּוֹי, שֶׁלֹּא לָחוּשׁ לְדִבְרֵי רַבִּי אֱלִיעֶזֶר.

When Rav Shmuel bar Rav Yitzchak came, he said that **Rabbi Yochanan said: One may curdle** milk **whether with the rennet of a carcass or with the rennet of** an animal of **a gentile's slaughter, so as not to be concerned for the words of Rabbi Eliezer.**

RULING

וְהִלְכְתָא: אֵין מַעֲמִידִין בָּעוֹר קֵבַת נְבֵלָה, אֲבָל מַעֲמִידִין בְּקֵבַת נְבֵלָה, וּבְקֵבַת שְׁחִיטַת גּוֹי, וּבְקֵבַת כְּשֵׁרָה שֶׁיָּנְקָה מִן הַטְּרֵפָה, וְכָל שֶׁכֵּן בְּקֵבַת טְרֵפָה שֶׁיָּנְקָה מִן הַכְּשֵׁרָה.

And the halakha is: We do not curdle milk **with the skin of the stomach of a carcass, but we may curdle** milk **with the rennet of a carcass, and with the rennet of** an animal of **a gentile's slaughter, and with the rennet of a kosher** animal **that suckled from a tereifa, and all the more so with the rennet of a tereifa that suckled from a kosher** animal.

EXPLANATION

מַאי טַעְמָא? חֶלֶב הַמְכוּנָּס בָּהּ פִּירְשָׁא בְּעָלְמָא הוּא.

What is the reason? The milk collected in it is merely waste matter and not an actual part of the animal's body.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ חוֹמֶר בַּחֵלֶב מִבַּדָּם, וְחוֹמֶר בַּדָּם מִבַּחֵלֶב. חוֹמֶר בַּחֵלֶב – שֶׁהַחֵלֶב

Mishnah: There is a stringency regarding chelev (forbidden fat) **more than regarding blood, and there is a stringency regarding blood more than regarding chelev. The stringency regarding chelev is that chelev** is subject to the prohibition of me'ilah...

SUMMARY

The Gemara first establishes that according to Rav Adda bar Ahava, the roots of kilayim of the vineyard are forbidden immediately upon taking root, which resolves a potential refutation of our kal vachomer. We then learn that Rabbi Shimon ben Yehuda permits deriving benefit from meat and milk, learning a gezeirah shavah from tereifah. Analyzing the Mishnah, the Gemara explains that Rabbi Akiva excludes wild animals and birds from the Torah prohibition because he holds that a prohibition can take effect upon an existing prohibition, leaving the three mentions of "kid" free to exclude them. Rabbi Yosei HaGelili, however, permits poultry even mid'Rabbanan because birds have no mother's milk, a practice Levi observed without protesting in the place of Rabbi Yehuda ben Beteira. Finally, the new Mishnah rules that milk found in the stomach of a carcass or a non-Jew's shechitah is forbidden, and discusses the halacha of curdling milk using the skin of a kosher stomach.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings down a fascinating machlokes between Rabbi Akiva and Rabbi Yosei HaGelili regarding whether a bird cooked in milk is forbidden mid'Rabbanan. We see that in the place of Rabbi Yosei HaGelili, they actually followed his psak and would eat poultry with milk! But when Levi visited the home of Yosef the bird-catcher, they served him a peacock's head cooked in milk, and Levi did not say a word to protest. When he returned to Rabbi, Rabbi asked him why he didn't place them under a ban for violating the accepted halachah. Levi answered that since it was the local place of Rabbi Yehuda ben Beteira, who expounded like Rabbi Yosei HaGelili, he could not protest.

Look at the incredible derech eretz and respect for local mesorah we learn from Levi. Lichoira, Levi knew that the general halachah is not like Rabbi Yosei HaGelili, and that eating poultry with milk is a d'Rabbanan prohibition for the rest of the world. Yet, he understood that in that specific community, they had a solid, authentic mesorah to follow. He didn't barge in to reform them or start a machlokes. He respected their local authority and stayed silent.

In our own avodas Hashem, we often encounter other Yidden who do things differently. Whether it is a different minhag in davening, a different standard of kashrus, or a different way of running a home, the yetzer hara loves to make us feel superior or urge us to "correct" them. Levi teaches us the true yeshivish approach: have the humility to recognize that another community's established mesorah has holiness and validity. Unless someone is clearly violating an absolute halachah, our job is to respect their space and their rabbanim, not to impose our own standards on them.

Today, when you see someone practicing a minhag or halachic leniency that is different from your own family's or yeshiva's path, consciously hold back from judging or commenting. Remind yourself that they have a mesorah to rely on, and focus instead on strengthening your own avodah with warmth and humility.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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📖 **CHAPTER PREVIEW**

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

Mishna 1 · The Chain of Torah Transmission and the Three Directives of the Great Assembly

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

> *This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.*

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

> *Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.*

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

Mishna 6 · Appointing a Teacher, Acquiring a Companion, and Judging Others Favorably

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

says Perachyah son of Yehoshua from them received the Arbelite and Nittai Perachyah son of Yehoshua

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

man every — judging and be a companion for yourself and acquire a teacher for yourself make

לְכַף זְכוּת:

merit to the scale of

This Mishnah teaches the importance of spiritual mentorship, friendship, and giving others the benefit of the doubt.

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

Mishna 7 · Distancing Oneself from an Evil Neighbor and the Wicked

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

with the wicked associate and do not who is evil from a neighbor distance yourself says the Arbelite Nittai

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

says Tabbai son of Yehudah from them received Shetach son of and Shimon Tabbai son of Yehudah

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

standing judgment the masters of and when are the judges like the arrangers of yourself make do not

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

they should be before you like wicked ones in your eyes they should be from before you and when they are dismissed

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

Mishna 9 · Thorough Interrogation of Witnesses and Caution in the Words of Judges

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

careful and be the witnesses — to investigate much be says Shetach son of Shimon

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

to lie they will learn from within them lest with your words

Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

Hillel teaches that one should emulate Aharon the Kohen Gadol by actively pursuing peace and bringing people closer to the Torah through love.

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

Mishna 13 · The Danger of Seeking Fame and Neglecting Torah Study

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

He used to say: If not I for myself, who is for me? And when I am for myself alone, what am I?

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

Hillel teaches that a person must take personal responsibility for their own spiritual growth and act without delay.

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

Mishna 16 · Appointing a Teacher and Avoiding Doubt and Estimations in Tithing

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

Rabban Gamliel teaches the importance of establishing a halachic authority to resolve doubts and avoiding guesswork when performing mitzvos like tithing.

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

Mishna 17 · The Virtue of Silence and Action Over Mere Words

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

Shimon his son says: All my days I grew up among the Sages, and I did not find better for the body

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

Mishna 18 · Justice Truth and Peace Upon Which the World Stands

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.

CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'